THE

Storming and totall Routing of Tythes,

wherein is shewed the unlawfullnesse of claiming them by the now pretended Tribe of *Levy*, and both takers and payers therein, denying Christ to be come in the flesh.

Or the humble representation, declaration and protestation of *Edward Barber*, in behalf of himself and many thousands of the Freemen of the *Common-wealth* of *England*, humbly presented to the Right Honourable the Lord Generall *Cromwell*, Lieutenant General *Fleetwood*, Colonel *Pride*, with the rest of those worthies of the Nations Liberties,

Proving paying Tythes under the Gospel to be against the Law of God, the Law of the Land, the Protestation, Covenant and Ingagement of the Army; And that if we should still continue the practice thereof after so many Ingagements, so much light breaking forth, we might Judge our selves guilty of perjury in the high Court of Heaven, and so stand guilty at the bar of Gods Justice.

1 Sam. 2. 36. *And it shall come to passe, that every one that is left in thine house, shall come and crouch to him for a piece of silver and a morsel of bread, and shall say, put me (I pray thee) into one of the Priests offices, that I may eat a piece of bread.*

Ezekiel 34. 2, 3, 4. *Son of man, prophesie against the shepherds of Israel, prophesie, and say unto them, thus saith the Lord God unto the shepherds, woe be unto the shepherds of Israel, that do feed themselves. Should not the shepherds feed the flocks, ye eat the fat and ye cloth you with the wool, ye kill them that are fed, but ye feed not the flock, the diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them.*

Micha 3. 5. *Thus saith the Lord concerning the Prophets that make my people erre, that bite with their teeth, and cry; peace: and he that putteth not into their mouthes they even prepare War against them.*

Matth. 10. 16. *Behold I send you forth as sheep in the midst of wolves &c.*

By *Edward Barber* freeman of *England*, Citizen and *Merchant*-Taylor of *London*.

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LONDON,

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TO
The Right Honourable Lord General *Crumwel*, Lievtenant General *Fleetwood*, Colonel *Pride*, with the reſt of thoſe worthies of the nations Liberties.

Right Honourable and Worthy Patriots, We having enjoyed much good and quietneſſe by Gods goodneſſe, through the care valour and prudence, God having by you brought us in ſome meaſure out of that thraldome and bondage We were in under the late Prelates that we may not be carried back again to more then Egyptian thraldome or Rehoboams Reformation, and that you may not be a Moſes *onely, to go unto mount* Nebo *and there ſee the good land; But as our* Joſuah *to carry us into the good Land of a thorough Reformation, the which to do that God would give you ſelf-denying ſpirits, and to be a means to the Parliament to chuſe out according to Jethroms advice, and provide out of all the people able men, ſuch as fear God, men of truth, hating covetouſneſſe, and place ſuch over them* &c. Exod. 18. 21. *Such as would make it their work as* Moſes *did from morning till night,* verſ. 13. *That ſo poor people might not be totally ruined in Courts of Injuſtice or Committees, eſpetially for that Popiſh claim of Tythes* &c. *And to this end that none without a ſpecial occaſion might have plurality of places of profit, in Church or Common-Wealth as too many have, whereby the Work is left undone. They like Locuſts going over the bredth of the Earth* Exod. 10. 14. Revel. 9. 3. *Or falſe Teachers that ſeek the fleece not the flock, the love of money being the root of all evil; But that he*

he that hath an Office might weigh on his Office (no Offices) one place being sufficient to take up the whole mind of the ablest self-denying honest man in the nation, and that a sufficient known salary may be allowed to each party for their service, and not to live upon bribes called fees, or one to have several places and 500. 600, 1000, 1500. per annum, *for that which others that have been as faithfull and are as able as themselves for that service, would perform for* 100. per annum, *against whom there can be no just exception, whereby it hath been proffered to some in Authority by* 100. *mens service to save the nation* 100000 per annum, *which might be imployed towards the relief of the poor or the payment of the Souldiers & not some that had mean estates at the begining of these troubles, yet now glut themselves with ungodly gains and the ruins of the nation, when others are ready to starve, as too many have done, for want of means by honest imployment; all which is practised by reason of some time-servers that sowe pillows under their Arm-holes, as* Isa. 38. 12. *and* Ezekiel 13. 18. *That by enjoying their great Benefices dare not with the Prophets say thou art the man, or with the watchman of the Lord tell the house of* Israel *their sinns and transgressions, yet they seek me dayly &c. saith the Lord, Isa.* 58. 1. *Have not they discovered themselves to be as* Baals *Prophets,* 1 Kings 18. *and* 20. *that seduced* Ahab, *or those unclean spirits like froggs that came out of the mouth of the Dragon, and out of the mouth of the beast, and out of the mouth of the false Prophet, being the spirits of devils, working Miracles which go forth unto the Kings of the Earth, and of the whole world, to gather them to the battel of that great day of God Almighty, &c.* Revel. 16. 13, 14. *That therefore in performance of your Protestations Vows and Covenants, ye, would be instruments of easing this bleeding nation of this Popish burthensome practice of Tythes, who as the takers thereof, have been the cause of* 12. *years war, bloudshed and ruin already, so had rather have an utter desolation then loose their ungodly gains: that by your doing this, the leyns of the poor may blesse God for you, and your Representer with other free people of the nation may injoy this one thing, as a part of the first ripe Grapes of our* Canaan, *which will be as acceptable as the Olive-branch was in the mouth of* Noahs *Dove, and is the desire of your humble supplicant*

Edward Barber.

THE Storming or Totall Routing OF TYTHES,

Or the humble Repreſentation, Declaration and Proteſtation of Edward Barber, in behalf of himſelf and many thouſands of the Freemen of the Common-wealth of *England*.

SHeweth that whereas at the beginning of the Parliament, upon the conſideration of the abuſe done by the Prelates and their adherents to this Nation, both concerning the ſouls and bodies of the people, the Parliament was pleaſed to put forth a Proteſtation, wherein themſelves and the Kingdom amongſt other things did proteſt to defend and maintain with life, power and eſtate the true reformed Proteſtant Religion, expreſſed in the Doctrine of the Church of *England*, againſt all Popery and Popiſh Innovations contrary to the ſaid Doctrine, the lawfull rights and liberties of the Subjects (or rather the freemen of *England*) and (note this) every perſon that maketh this Proteſtation in whatſoever he ſhall do, in the lawfull perſuance of the ſame, and to their power, and as far as lawfully they may, oppoſe, and by all good waies and means endevour to bring

to condign punishment all such as shall either, by force, practice, Counsels, Plots, Conspiracies, or otherwise, do any thing to the contrary of any thing in this present Protestation contained, *&c.*

Also in the Explanation thereof, it is said that whereas some doubts have been raised by several persons out of this House, concerning the meaning of these words contained in the Protestation, lately made by the Members of this House, *viz.* The true reformed Protestant Religion, expressed in the Doctrine of the Church of *England*, against all Popery and Popish Innovations within this Realm contrary to the same Doctrine, this House doth declare that by these words, was and is meant onely the publick Doctrine professed in the said Church, so far as it is opposite to Popery and Popish Innovations [and that the said words are not to be extended to the maintaining of any form or Worship, Discipline or Government, nor of any Rites or Ceremonies of the said Church of *England*] Resolved that what person soever shall not take the Protestation, is unfit to bear Office in the Church or Common-wealth again.

2. Again by the Vow and Covenant, we are injoyned for the defence of the true Protestant Religion and Liberties of the Subjects, and this is made in the presence of Almighty God, *&c.*

3. We are ingaged in the Reformation of the Churches of *England* and *Ireland*, in Doctrine, Worship, Discipline and Government, to have it according to the Word of God, and the example of the best Reformed Churches.

4. That we shall without respect of persons, to wit, from the Prelate to the Sexton, in like manner endevour the exterpation of Popery, & Prelacie, that is, Church-government by Arch-Bishops, Bishops, their Chancelours Commissaries, Deans, Deans and Chapters, Arch-Deacons, and all other Ecclesiastical Officers depending upon that Hirarchy (which these Priests extent do) Superstition, Heresce, Schisme, Prophaneness, and whatsoever shall be found to be contrary to sound Doctrine [and the power of godliness] least we partake in other mens sinns, and thereby be in danger to receive of their Plagues. *Revel.* 18. 4.

The performance of which Protestation and Covenant concerning the said Minestery and Popish Tythes, so cruel and burthensome to all inlightened conscientious men hath been often desired, as by the Declaration of the Army, and Petitions of diverse Countries to the *House may appear*, &c.

Now forasmuch as the Lord saith Eccles. 5. 4. 5. *When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay therefore that which thou hast vowed; better is it that thou shouldst not vow, then that thou shouldst vow and not pay.* *And* Deut. 23. 21. When thou shalt vow a vow

unto

unto the Lord thy God, thou shalt not slack to pay it; for the Lord thy God will surely require it of thee, and it would be sin in thee. Compared with vers. 22. 23. And *Psal.* 76. 11. Vow and pay unto the Lord your God This *David* performs *Psalm.* 66. 13. 14. I will go into thy house with burnt-offerings, I will pay thee my vows which my lips have uttered, and my mouth hath spoken when I was in trouble.

For the not performing whereof, I believe with *Jeremiah* the Land now mourneth, *Jer.* 23. 10. And *Jer.* 6. 14. They have also healed the hurt of the daughter of my people slightly, saying, peace, peace, when there is no peace. Compared with *Isa.* 9. 15, 16. The Prophet that teacheth lies, he is the tail; for the leaders of this people cause them to erre: And they that are led by them are destroyed.

1. They Preaching for hire, and divining for money; and yet will lean upon the Lord, and say, is not the Lord amongst us? none evil can come upon us, *Micha.* 3. 11. Pulling down poor Wooden and stone Crosses, and yet leaving that cruel Popish burthensome Crosse of their Priests and Tythes remaining.

2. Observe that whosoever shall submit to and receive any Ministery, ordained by virtue of a forraign power from *Rome*, is a Traytor by the known declared Laws of this Land: Now whether men receiving their Ordination beyond the Seas or here; it being done by one and the same power, springing from one and the same root, for as the root is, so is the branches, *Rom.* 11. 16. Ye shall know them by their fruits, do men gather grapes of thorns, or figgs of thistle? And have not the Ministery of *England* their ordination from *Rome*? As by their Book of ordination appears, as also confest by many of them; yea, all that are true to their own principles, and therefore to be protested against, by all that have taken the Protestation or Covenant *&c.*

3. Christ saith, *John* 10. 1. to the 19. He that enters not in by the door into the sheepfold, but climbeth up another way, the same is a thief and a robber, *&c.*

And are not these Tyth-takers guilty of the same Judgement, as *Psalm* 50. 16. to the 19. To wit, these that enters not in by the door Christ Jesus, that is, by his way, Laws and Ordinances? and are not the Ministers of *England* such, *Ergo*, are they not such as are there spoken of, Judge ye Noble *Bereans.*

Hath all our Fasts and professing Liberty, taking of Oaths and Ingagements, with the free-will-offrings of the Nation, bloud and taxations produc'd this, to wit, Ordinances for Tythes, with treble damages for those who much like *Eliahs* sons 1 *Sam.* 2. 13. to the 17. who came with a flesh

fleſh-hook of three teeth in his hand, while the fleſh was in ſeething, and he ſtrook it into the Pan or Kettel or Cauldron or Pot; all that the fleſh-hook brought up the Prieſt took for himſelf; alſo before they burnt the fat the Prieſts ſervant came, and ſaid to the man that ſacrificed, give fleſh to roſt, for the Prieſt, for he will not have ſodden fleſh but raw, and thou ſhalt give it me now, and if not, I will take it by force, (note this.) The like is theſe mens practice whereby they rob Chriſt of his Honour & Prieſthood, poor people of their goods, and without repentance of their ſouls *Iſa.* 9. 16. *Revel.* 14. 9. 10. But would theſe conſider *Deut.* 18. 1. 2. 3. The Prieſts, the Levites, were to have no part nor inheritance with Iſrael; but were to eat the offerings of the Lord made by fire and his inheritance, therefore ſhall they have no inheritance amongſt their brethren; the Lord is their inheritance, as he hath ſaid unto them. But if theſe Prieſts will be circumciſed and do the work, ſlay the Beaſts &c. As *Levit.* 14. 13. Then ſhall they have the wages *Deut.* 18. 1. 2. 3. the ſhoulder, the two Cheeks and Maw alſo, the Tyth of the increaſe *Deut.* 14. 22. But out of that muſt be relieved the Levite; becauſe he hath no inheritance; and the ſtranger, and the fatherleſſe, and the widow, verſ. 29. which theſe men perform not in the leaſt, neither were they to take Tythes of any but of their brethren the Jews, not of us Gentiles, *Heb.* 7. 5.

4. Chriſts Miniſters, Ambaſſadors, or the ſervants of the Churches muſt be content with their Maſters wages, and not to trouble the Civil Magiſtrate, to have Statute-Laws or Ordinances of Parliament to ſtrain on mens goods, or have them committed to Priſon without Bayl or Mainprize, until they pay treble damages beſides coſts and charges, the which hath been inflicted on divers to the utmoſt; whereas for the dueſt debts men are ſo tortured in Law, that many chooſe rather to looſe their debts, then to endure the torture of the Laws as they are now adminiſtred, wherein this Clergy makes good that Scripture *Revel.* 9. 10. In making the Civil Magiſtrate the Tayl of the Beaſt; for their ſtrength is in their Tayles, and with them do they hurt, to wit, force and ſtrain mens conſciences and goods; and therefore if theſe men and the Synod would have given themſelves to have truly Tranſlated the Bible, knowing there be many groſſe Errours, they would have much diſcovered the myſtery of iniquity and their own deceits, done the beſt ſervice they could to this *State*, brought much glory to God as *Balaam* did in acknowledging the Truth, dealing plainly with King *Balack*, who told his ſervants that if he would give him his houſe full of ſilver and gold, he could not go beyond the word of the Lord to do leſſe or more, deſiring to die the death of the righteous, and that his laſt end might be like theirs, *Numb.* 22. 18. 38. and 27. 8. 10. which if theſe had

done,

done, thus they would have brought much glory to God and peace to this bleeding nation.

As by experience with us is manifested, as formerly causing the Civil Magistrate to oppresse the Conscience and take away the life of many, as in Queen *Maries*, Queen *Elizabeths* and King *Charles* his dayes, whose blood I fear lies all on this nation, as *Barrow*, *Greenwood* and *Penries* &c. Also who stirred up the King against the *Scots* and against the Parliament; but those unclean spirits like frogs; *Revel.* 16. 13. 14. being the spirits of Devils working Miracles, that go out unto the Kings of the Earth, &c. Consider again their practice at *Sion* Colledge, and their morning Lectures, Courts of Justice, yea, at the Parliament and Committees where they like Locusts swarm; And therefore note that as Judgement is to be powred forth upon the nations in general that have given their power to the setting up or upholding that *State* of *Antichrist*, without submitting and turning to Christ by Repentance; so upon them in especial, they having been the Instruments whereby they with the Nations their Kings and Rulers have been made drunck and committed fornication, with the Whore, and therefore shall the Judgements of God be powred fourth upon them, as *Revel.* 17. 12. to the 14. and 18. 9, 23, 24. Compared with *Isa.* 60. 12. For that Nation and Kingdom that will not serve thee shall perish, yea those Nations shall be utterly wasted, &c.

Again *Christ* saith, *Mat.* 10. 38 to his Ministers as ye go preach, saying, The Kingdom of heaven is at hand. Heal the sick, cleanse the Lepers, raise the dead, and cast out Devils, freely ye have received, freely give, compared with 1 *Cor.* 4. 9. to the 12. *Acts* 20. 33. 34. where the Apostle saith, I have coveted no mans silver nor gold, nor Apparel; yea, you your selves know that these hands have ministred to my necessities, and to those that were with me, I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the *Lord Jesus*, how he said it is more blessed to give then to receive, &c. compared with 1 *Thes.* 2. 9. and 2 *Thes.* 3. 8. 2 *Cor.* 12. 14. 15. or as *Fox* in his *Acts* and *Monuments* saith, The maintenance of the *Ministers* is the pure Alms of the Church; but have not they, as *Christ* saith to the *Jews*, *Mat.* 15. 6. 9. made the word of God of no effect by their traditions?

Now consider the vast difference between the Commission and Commands of Christ to his Ministers and Servants, *Mat.* 28. 18. 19. 20. *Mark* 16. 15. 16.

And the several Cannons, Statute-Laws, and Ordinances of *Parliament* to their *Ministers*: as also the administration thereof; and know that their

Servants you are, to whom ye yield your selves Servants to obey, whether the Church and State of *Rome*, or the *Prelates* and *Parliament* of *England*, &c.

5. It being against or beyond the Law of the Land, every free man of *Englands* Birth-right, to be so by them tyranized over for Tythes, it being first given for the maintenance of *Prelates*, *Priests*, *Abbats*, *Monks*, and *Friers*, as in the councel of *Lateren*. But now God having discovered them to be *Antichristian* and Popish; so also must be their maintenance, there being not one word of God for it, but was taken by force and violence, or given for superstitious Tythes of the same nature, Popish and Antichristian, and more burthensome and oppressive then *Nebuchadnezars* golden Image was to the *Jews*, which he set up in the plain of *Dura*; for although he required worship from them to his Idol, yet not maintenance for the Idol-Priests.

6. That these men, as their Fathers have usually been, still are the cause and fomenters of the troubles, and ruine of all or most Nations where they come or have any power, as by experience with us is manifested.

7. Divers faithful Subjects, and good Common-wealthsmen, have been forc'd through (their) tyranny to leave the houses and Kingdom, chusing rather to expose themselves to a desart Wilderness, then to endure that misery at home, by them forc'd upon their bodies and minds; others shut up in prison till they have paid treble damages; besides Prison Fees and Charges, yea some lost their lives, others having their Cattel strained on, and for legal replying them committed to prison; yea, the Bayliffs and Attorney fined for their prosecuting the same according to Law, who paid 61. per peece by force to escape imprisonment: this was done by the means of the good Lord *Say*, and the house of Lords in *Brown* of *Hanwarths* business.

So that from what hath been said it doth clearly appear, that although we are freed from *Prelacy*, Book of *Common-Prayer*, with divers other Ordinances, yet do their Sonnes succeed in cruelty, they being as like their Fathers as ever they can look, or *Rhoboam-like*, exceeding in cruelty: their little finger (as his) being thicker then their Fathers loynes, 1 *Kings* 12. 10.

And although *Henry* 8. *Edward* 6. & Queen *Elizabeth* took away part of the said Orders; yet as then the maintenance thereunto belonging was continued and inforced from the people: even so now this burthen of tythes, still continues and cleaves close unto us; and that not only on our temporals and estates, but upon our Consciences; for if this Popish Ordinance

be

be continued, for we can judge it no other, being instituted, as before shewed, for the maintenance of *Prelates*, *Priests*, *Monks* and *Fryers*, &c.

If this we say be continued to *Presbyters*, who received Orders from them, as to the said Orders before, then are we forced still to *Popery*, and *Popish* Innovations, no lesse sinful than the other.

And whether this be not a breach of our Protestation, Oaths, and Covenant, which we have made with hands lift up to the most high God, we refer to all judicious men to judge: And whether these are not such as the Prophet speaks of, *Ezek.* 33. 31. 32. 33. And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them; for with their mouth they shew much love, but their heart goeth after their covetousnesse, &c.

Again, we desire to declare as believers, Christians & free men of *England*, that the *Lord Jesus Christ* as he hath ordained another Ministry, then that under the Law: so also hath he appointed another maintenance for the Gospel-Ministry then Tythes; there being not one word in the Gospel for it, they being to live upon their own hand-labor, as before shewn, or the peoples free gift, *Mat* 10. 8. And to eat such things as they have by their labor, or is set before them, *Luke* 10. 7. 8. For the Workman is worthy of his meat, *Mat.* 10. 9.

Also the first dayes collection, 1 *Cor.* 16. 1. 2. As God hath prospered every man, who loveth a cheerful giver, and for the orderly dispensation of the same, he hath ordained an Office in the Church, to wit, the *Deacons*, who is to dispose of the said free gift, as every one needeth, Minister or other poor Saint, without respect of persons: now compare Christs Commission, and the Apostles practice with the Ordinance of *Parliament*, and these mens practice in these times, and you shall find a wide difference between them. And upon examination, you shall find that to set up or allow another humane invention for Ministers maintenance, then the Lords own, who is the only Law-giver to his Church, is to frustrate the *Deacons* Office, and so make the word of God of no effect by mens traditions, as the *Jews* did, *Mat.* 15. 6. 9. and so deny Christ to be come in the flesh, &c.

Again, it becomes not a true reformation, to borrow of a false Church, especially such as Rome, so main a Pillar, as Ministers or maintenance: Inas much as *Jeremiah* saith; *Jer.* 51. 25. 26. The Lord is against *Babilon*, that destroying Mountain, that destroyest the earth, &c. And they shall not take of thee a stone for a corner, nor a stone for a foundation; but thou shalt be utterly destroyed for ever, according to the Covenant, root and branch, compared with 2 *Cor.* 6. 14 to 18.

The ſaid practice of taking Tythes, alſo introduceth Prelatical pride, and time-ſerving with great men in Authority, as *Ezek.* 13. 1. all the Miniſters by that means being lifted up ſo far above their poor Brethren, which cauſeth unaptneſs to teach, their care being ſet upon the things of this life (as how to get, ſo alſo to keep the things of this World; whereby he becomes a brawler, a man of contention, as too ſad experience ſheweth, Courts of Iuſtice, Committee for Plundered Miniſters, Seſſions, Iuſtices of Peace, by their trouble and daily vexations, & Suter, through their covetouſneſs can witneſs, which cauſeth great covetouſneſs and contention; for the contending of which, as the Apoſtle ſaith, is the root of all evil, 1 *Tim.* 6. 10. for inſtead of being given to hoſpitality, theſe rob the poor that are forc'd to begg, taking that by force which others get by great labor and toyl. All which is clear againſt what the Miniſters of Chriſt ought to be, yea, and muſt be, if they perform their duty, as 1 *Tim.* 3. 2. 3. where the Apoſtle ſaith, A *Biſhop* then muſt be blameleſs, the Husband of one wife, vigilant, ſober, of good behaviour, given to hoſpitality, apt to teach, not a brawler, much leſſe a plunderer for Tythes, not covetous, *&c.* And therefore if you will pretend your ſelves Miniſters of Chriſt, prove your ordination by the word, and be content with your wages.

This is clear, *Acts* 6. 2. where the Apoſtles and Miniſters of the Goſpel of Chriſt, would not leave the word to ſerve Tables, to wit, to ſupply the want of the poor Saints, but gave direction for *Deacons* to be choſen for that ſervice; much leſſe would they look after Tythes, as theſe do by compulſion and cruelty.

A Husband-man one day declared at the *Parliament* door, that he rented 300. Acres of Land, and that he proffered the Prieſt 100 thereof gratis, ſo as that he would manure it; but he would not accept thereof, now judge ye what a caſe we are fallen into.

Again, conſider how diſhonourable it is, that ſuch as pretend that they are put in truſt with the unſearchable treaſure of the Goſpel, ſhould ſo diſhonour their pretended Maſter, and hinder the receiving thereof by their forcing maintenance from people, which themſelves confeſs, have not received the Goſpel from them, nor have they begotten them to the faith; ſo that they are neither Fathers, Planters, Teachers, Biſhops, *&c.* unto them.

And yet will they force maintenance from them, contrary to 2 *Cor.* 2. 14. 15. Behold the third time I am ready to come to you, and I will not be burthenſome to you; for I ſeek not yours but you; for the Children ought not to lay up for the Parents, but the Parents for the Children. And

I will very gladly ſpend and be ſpent for you, though the more abundantly I love you, the leſſe I be loved.

But inſtead of this I have ſeen that cruelty exerciſed by the Magiſtrate, through theſe mens means already, that I never ſaw in four years waiting at the high Commiſſion Court; But why have we not as well a Doctor of Phyſick, and a Lawyer forc'd on every Pariſh as theſe, would it be any more but the like Monopoly? but that we ſhould be forced to pay theſe men Tythes, not owning them nor their work, they having been the Prieſts of the Nation, and chief cauſe of all the blood-ſhed, yet now oppreſſing cruelly ſuch as have adventured life and eſtate for the preſervation of the ſame, yet this to be cali'd *Primo Libertatis Anglie*, when inſtead of take him *Taylor* at the high Commiſſion Court, it is ſaid now take him into Cuſtody; where is demanded 10. times greater charge. Oh *Rehoboams* Reformation, was ſuch proceedings cruel then, and againſt *Magna Charta*, and the *Petition of Right?* and is it not much more in the firſt year of *Englands Jubilet, Englands Liberty*?

Again, conſider the great burthen to the *Common-wealth*, for the free Commones of *England* do hereby in ſome places looſe the profit of one half of their Land by the year, as may be made appear, if it be duely conſidered; to wit, to the Landlord and the Prieſt or Parſon, they only being Gentlemen, the reſt being ſlaves, and it were well if they were board through the eares, that they might know themſelves to be ſo, they being under ſervice and oppreſſion, worſe then the *Iſraelites*, in *Egypt* who labour with much ſweat and pains, hunger and cold, wet and dry: for that which the other like drones or *Caterpillers*, conſume on their backs and bellies, *&c.*

Therefore our denying the paying of Tythes, is not in the leaſt in any contempt againſt Civil Authority who are Gods Miniſters not onely to take vengeance on them that do evil, and ſhould cauſe them to work and eat their own bread; but for the praiſe of them that do well, and ſhould ſee ſuch not to eat that will not work; but in obedience to God and the rule of the Goſpel given forth by his ſpirit to all Nations that believe and obey him as before is ſhewed.

2. It is not in contempt to the perſons of theſe men, who pretend they are Miniſters of Chriſt; But rather deſire they might be imployed in ſome lawfull way or calling to get their own bread, that ſo he that hath ſtolen (to wit, Miniſter (or in *Engliſh* Servant) as well as Member) might ſteal no more; but labour with his hands the thing that is good, that he may have to give to him that needeth, &c. according to the Apoſtles words *Epheſ.* 4.28. But

our denying the payment of Tythes, is first in obedience to God: all that do pay them, therein denying Christ to be come in the flesh, by their upholding those Jewish Rites and Ceremonies which ended in Christ; which these self-seeking and time-serving men, still seek to uphold so far as they will make for their own ends, robbing Christ of his Priesthood; poor men and women of their goods, and without the great mercy of God of their souls, for might they not as well have their Linnen Ephod, or Surplus Altars, Sacrifices of all sorts, right shoulder and the Maw, Temple at Jerusalem, none Inheritance for the Priests, yea Circumcision & killing of Beasts &c. as Tythes, that so they that take the wages might do the work injoyned for the wages, as to feed the *Levit*, the stranger, fatherlesse and widow *Deut.* 14. 29? But if through pride or Lazines they will not do the work, which they refuse to do, then let them not wrong the people and Nation so grievous as to take the wages: for to him that worketh is the wages reckoned of debt, not of grace; But not to him that worketh not, it must be of grace, to wit, of free gift.

2. Their ordination being false and not according to the rule of the Gospel; But against the Rule, Government and Authority of Christ the Son of God, his Crown & dignity, who is therein the onely King and Law-giver, whom they say is their Master, yet do they as the Heathen Tyrants of old, who clothed men in Beasts skins, that so they might be the more eagerly devoured: so these make the true worshippers of God in Christ as odious as they can by slanders and revilings under the name of Hereticks and Schismaticks &c. Never shewing wherein, much lesse proving the thing true, that so they may make the Magistrates and common people, as those deluded by the Friers and Priests in *Germany* against the *Hugnotes* as they called them, cry out against them before they see them, Judging them to be strange Monsters; unhumane Creatures, and so do these, before they know them, *&c.*

3. It being against the known declared Laws of the Land, as Statute *decimo tertio Elisabeth*, they not upon every induction into any place publickly Reading the Book of Articles and subscribing it, which by the Protestation and Covenant these cannot do except perjured, are to injoy no more benefit then if they were naturally dead.

4. It being against the Protestation, Covenatn, Declarations of Parliament and Army, that the Kingdom have Generally taken and entred into, to wit, to uphold and maintain the true Protestant Religion in opposition to Popery and Popish Innovations, and as aforesaid they also receiving their Power and Ordination from *Rome*, yet not performing that they were in-

injoyned, and for what Tythes was given neither in the time of the Law nor by the Counſel of *Lateran* as before ſhewed.

5. It being againſt the Ingagement and Covenant, not onely of the Parliament; but alſo the Kingdom in general, with their hands lift up to the moſt high God, the ſearcher of all hearts, to Root out Popery Root and Branch, and the Government by Lord Arch-Biſhop, Biſhops, and all other Eccleſiaſtical Officers depending on that Hierarchy as theſe do, *&c.* And each one to go before another in a real (not a fained) reformation, it being better not to vow, then to vow and not perform, *&c.*

6. The Goſpel-weapons being not carnal, but ſpiritual, mighty through God, *&c.* 2 *Cor.* 10. 4. and 2 *Tim.* 2. 24. 25. 26. The Apoſtle ſaith, The Servant of the Lord muſt not ſtrive, but be gentle towards all men, apt to teach, patient in meekneſs, inſtructing the contrary minds, proving if God at any time will give them repentance. Compared with *Mat.* 8. 10. 11. 12. and *Titus* 3. 2. *Rom.* 14. 11. where the Apoſtle ſhewes, we ſhall all ſtand before the judgement-Seat of Chriſt, where every one ſhall give an account for himſelf to God, *&c.*

And ſurely the way that Chriſt hath appointed for his Miniſters of the Goſpel to walk by in all Goſpel-Adminiſtrations, is the ſword of the ſpirit, the word of God, and not the Authority of the civil Magiſtrate, or ſword of ſteel, by which *Antichriſt* hath ſo inlarged his Dominions, as *Revel.* 13. 3. 7. 16. 17. And therefore to eſcape his puniſhment, verſe 10. Let all the people of God ſhun this practice, compared with *Revel.* 18. 4 where it is ſaid, Come out of her my people, that ye be not partakers of her ſins, and that ye receive not of her plagues.

It being very conſiderable, whether the civil Magiſtrate giving their power as to raiſe ſo to the upholding of that ſtate of *Antichriſt*, ruling over the bodies and conſciences of the people in Eccleſiaſtical things, by inſtrenching upon the prerogative Royal of *King Jeſus*, whereas (he) would not intermeddle with that which was their due, *Luke* 12. 14. whether that I ſay be not the cauſe why the Lord lets the ſword remain ſo long amongſt us and other parts, even to the depopulating of the Nations of the earth, being now even drunk with the blood of the ſlain amongſt us, for many years paſt: according to *Revel.* 16. 6. They have ſhed the blood of Saints and Prophets, and thou haſt given them blood to drink; for they are worthy: And as was once ſaid by *Jehu* to *Joram*, 2 *Kings* 9. 22. being asked, Is it peace? what peace anſwered he, ſo long as the whoredoms of thy Mother *Jeſabel* and her Witch-crafts are ſo many? ſo what hope of peace have we ſo long as the Whordoms, Witch crafts and Sorceries of that *Jeſabel* of *Rome*,

England,

England & *Scotland*, that great City *Babylon*, though divided into 3 parts, *Rev.* 16. 19. remain with that ſpirit of perſecution, hatred, malice, evil contention, and diviſion, againſt the Statute Laws of King *Jeſus*, it being contrary to Vows and Covenants, *&c.* in thoſe that profeſs themſelves Miniſters of the Goſpel of King *Jeſus*, who is that Prince of peace; ſeeing the Lord hath ſaid, *Iſaiah* 6. 11. The Nation and Kingdom that will not ſerve him ſhall periſh, yea, thoſe Nations ſhall be utterly waſted, which I cannot but judge to be one cauſe of the diſtractions, Warres, ſhedding of blood in the Nations (of Chriſtians as they pretend) to wit, the civil Magiſtrate intrenching upon the prerogative Royal of King *Jeſus*, and not permitting him to rule and raign by his own Laws in his Kingdom, to wit, over the Saints in the Churches, as before is ſhewed.

Theſe things conſidered, we could not but in obedience to God, love to the truth, and eaſe of our own Conſcience, diſcharge our dutie herein to reminde you of the Proteſtation, Covenant, Declaration, *&c.* deſiring to be eaſed of theſe burthens of popiſh Tythes, *&c.* That ſo the Land mourn not becauſe of Oaths, and no longer to inforce the ſame for Miniſters maintenance, they therein denying Chriſt to be come in the fleſh: As alſo wherein the civil Magiſtrate gives his power unto the Beaſt, in upholding that popiſh practice and innovation by their Clergy, *&c.* And let the Miniſters or Servants of the Goſpel, live upon the Goſpel, even upon their own hand-labor, or the free and voluntary gift of the people, which the Goſpel allows them, wherewith they will and ought to be content, being better to be without a livelihood, then rob and ſteal, and ſin againſt God, in getting it by unlawful wayes and means. But I doubt not but all true Miniſters will be content with their true wages alotted for them by Chriſts appointment, which we are confident will ſufficiently ſatisfie all ſuch godly ones as deſire and ſeek not the fleece, but the flock; and with *Paul* ſeek them, not theirs; ſuch as take the word of God for their Guide and Rule, they having a word for their warrant, not traditions of men of corrupt minds, and deſtitute of the truth, ſuppoſing gain is godlineſs, or their own covetous hearts, and mens precepts: it being a meanes to hinder the free progreſs, and imbracing of the Goſpel-Adminiſtrations: ſo ſhall we the Freemen of *England* be free from that burthen that doth ſo much inſlave us, making our very lives uncomfortable to us, they eating up *Caterpiller*-like, the beſt fruits of the Land, and a great part of the Peoples Labours.

But if theſe Scriptures and Reaſons cannot take place, and ceaſe upon

ſpirits

your Spirits to grant us relief, in freeing us from this more then *Egyptian* bondage; yet we having declared the truth, we have discharged our duties and shall have peace of Conscience in warning you of it, according to *Ezek.* 3. 17. to the 21. & 33. 2. to the 7. and shall with heart go on in the strength of the Lord, in opposing that state of *Antichrist*, head and tail, root and branch, Ministery and maintenance, by Tythes or otherwise, if we perish, we perish, and so in all other their practices, that are contrary, or without the word of God, not daring to presume above what is written, submitting our persons with *Daniel* and those worthies, the three Children, Apostles and Primitive Christians, as in that Catalogue *Heb.* 11. Passively to the will and command of the Civil Magistrate, as to the Fathers of our flesh; but, unto God who in Christ is the father of our spirits Actively that so we may live, although in sufferings here, yet in Glory hereafter. For such as suffer with him or for him now, shall one day raign Glorified with him, and whosoever shall be ashamed of him and of his sayings, to wit, his Ordinances in this adulterous and sinfull generation of Tyth-taking Priests, of him also shall the Son of man be ashamed when he cometh in the Glory of his Father with his holy Angels, to execute Judgment without respect of persons; and whether these Tyth-takers be not as truly by the Gospel Thieves, as such as Rob by the High-way side, or break Houses, and the upholders by pay or otherwise guilty of as great evils as they that uphold or countenance the other; I leave to every inlightned man to Judge; and although it be not so well known, by reason they have deluded and bewitched the Nations, yet now God having inlightned the Earth, he requires an answerable obedience thereunto: for where much is given, much will be required. *Luke* 12. 48.

Thus have we declared our resolutions to go on in the Lord and the Power of his might, in whom is our strength, and no more to bow the knee to *Baal* or those *Amalakites* or *Hamans* of the times, to whom as *Mordecai*, so we resolve not to bow, *Hester* 5. 9. to the 12. Although it cost us our goods by Plundering; as they have done, or our Liberties; for if we perish, we will perish with them and those worthies, *Dan.* 3.

The Lord being now at work, intending to Level the Mountains, *Psal.* 113. 7. 8. He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill, that he may set him with Princes, *&c.*

Yea, that great destroying mountain of *Bable* that destroyeth all the Earth, *Jer.* 51. 24. 25, 26. saying, Behold I am against thee oh destroying mountain, saith the Lord, which destroyes all the Earth; and I will stretch out my hand upon thee and rowl thee down from the Rocks, to wit, the shelter of Magistrates and I will make thee a burnt mountain, and they

shall not take of thee a stone for a Corner nor a stone for Foundations; but thou shalt be desolate for ever saith the Lord.

This shall be done by the Lord Christ, he being mounted on the white Horse, Riding on Conquering and to Conquer, *Revelations 6. 2.* by the Sword that proceedeth out of his mouth, *Isa. 49. 16.* not by Carnal weapons, *2 Cor. 9. 10. 4. Zech. 4. 6.* Not by might, [or Army or Arm of flesh,] but by my spirit, saith the Lord, this being published for the conviction of the Priests, and direction of all that love the Lord Jesus Christ in sincerity, resting your servant in the Faith and Order of the Gospel of King Jesus,

EDWARD BARBER.

Postscript

Poſtſcript.

And although the ſubject Matter of this diſcourſe be principally againſt Tyth-takers and Tyth-payers, yet not excluding others of the like nature, but that the ſame condemnation lies againſt pretended high Lights, above Ordinances, ſpiritualized, above Chriſt, above Scripture, and what is Written, contrary to Pauls *advice* 1 Cor. 4. 6. *(to wit) not to preſume above what is Written, thereby winking at iniquity that will not do it themſelves, but appoint & ſuffer others to do it, as ſprinkling of Infants, take Tythes or contract for Preaching, &c. Neither will they diſcover the evil thereof, and ſhew the Judgement it ariſes upon the Nation for permitting thereof by thoſe in Authority, contenting themſelves with a half-Reformation (to wit) ſo far as will ſtand with their Honour and preſit, not ſhewing ſuch repentance as* Simon Magus Acts 8. 13. *nor thoſe Conjurers* Acts 19. 18 19. *Who believing confeſſed and ſhewed their deeds, and thoſe of them which uſed curious arts brought their Books together and burned them before all men, and they counted the price of them and found it fifty thouſand pieces of Silver, ſo mightily grew the Word of the Lord and prevailed, but* Demetrius *like, verſe* 24. *to the* 29. *Who made Silver ſhrines for* Diana, *who called the Craftſmen together with the Workmen of like occupation, ſaying ſirs ye know that by this Craft we have our Wealth; Moreover ye ſee and hear that not onely at* Epheſus, *but almoſt throughout all* Aſia, *this* Paul *hath perſwaded and turned away much people, ſaying, that they be no Gods that be made with hands, ſo that not onely this our Craft is in danger to be ſet at naught; But alſo, that the Temple of the great goddeſs* Diana *ſhould be deſpiſed, and her magnificence ſhould be deſtroyed, whom all* Aſia *and the World worſhippeth, and when they heard theſe ſayings, they were full of Wrath, and cryed out, ſaying, great is* Diana *of the* Epheſians, *and the whole City was filled with confuſion &c, compare with* John 11. 48. *Where the* Jews *ſaid concerning Chriſt, if we let him thus alone, all men will believe on him &c. And if any deſire farther Information concerning the unlawfulneſs of paying or taking Tythes, let them Read,* John Turner *on Tythes, Tyth-gatherers no Goſpel-Teachers, Gentil-Congregations no Tyth-payers, or the Ordinances of Tythes diſmounted, and if all this will not ſerve thoſe greedy Cormorants the Prieſts of theſe times, to take them off from their ungodly gains, let them then expect no quarter according to Zach. 13. 2. 3. Where it is ſaid it ſhall come to paſs in that day, ſaith the Lord of Hoſts, that I will cut off the names of the Idols out of the Land, and they ſhall no more be remembred; And I will*

alſo

cause the Prophets and the unclean spirits to pass out of the Land, and it shall come to pass that when any shall yet Prophesie, then his father and his mother that begate him shall thrust him through when he Prophesieth, and it shall come to pass in that day that the Prophets shall be ashamed every one of his Vision when he Prophesieth, neither shall they wear a Rough or Inckie garment to deceive, or die, compare with 1 Kings 18. 21 to the 24. *And Elijah came unto all the people, and said, How long halt yee between two opinions? If the Lord be God, follow him; but if Baal, then follow him: and the people answered him not a word &c. compared with the* 2 Kings 23. 4. 5. 6. Hosea 10. 5. Acts 6. 8. *to the* 13. *And Stephen full of faith, and power, did great wonders and miracles among the people.*

Then there arose certain of the Synagogue, which is called the Synagogue of the Libertines and Cyrenians, and Alexandrians, and of them of Cilicia, and of Asia, disputing with Stephen.

And they were not able to resist the wisdom and the spirit by which he spake.

Then they suborned men which said, We have heard him speak blasphemous words against Moses and against God.

Rom. 2. 6. *Who will render to every man according to his deeds, &c.*

Revel. 14. 9. *and* 10. *And the third Angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand.*

The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the holy Angels, and in the presence of the Lamb. Compared with Revel. 18. 23. 24. *And the light of a candle shall shine no more at all in thee: and the voice of the bridegroome and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.*

And in her was found the blood of Prophets, and of Saints, and of all that were slain upon the earth.

FINIS.

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